
FARTHER OBSERVATIONS,

ON THE

Discovery of America,

BY THE

EUROPEANS.

WATER ORIGINATIONS

DISCOVERY



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FARTHER OBSERVATIONS,

ON THE

Discovery of America,

By Prince MADOG ab Owen Gwynedd,

ABOUT THE YEAR, 1170.

Containing the account given by General Bowles, the Creek or Cherokee Indian, lately in London, and by several others, of a Welsh Tribe or Tribes of Indians, now living in the Western parts of North America.

By JOHN WILLIAMS, L. L. D.

Illi robur et Æs triplex,

Circa Pectus erat, qui fragilem truci,
Commisit Pelago ratem

Primus. Horat. L. I. O. 3.

— Juvat ire periclis

Ad Decus. Sil. It. L. III. V. 35.

L O N D O N :

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M, DCC XCII.

Entered at Stationers Hall.



P R E F A C E.

A FORMER Publication on this Subject obtained a considerable degree of attention, and was favorably received. What is here added, in my opinion, will demonstrate that on this day there exists a Tribe or Tribes of Indians in North America, who speak the Welsh Language, and also that they are descended from Prince Madog's Company who sailed West-ward about the Year 1170.

It is rather singular that a Tradition so ancient and so general, should so long remain a matter of doubt, when its Truth or Falshood might have been determined Centuries ago.

If five, six, or more Persons, properly qualified were employed to make the Enquiry, they would be able within the compass of a few Years, fully and finally, to settle the matter. To ensure suc-

cess, a sufficient number should be sent, by different Routs, for fear of accidents.

A state of suspense, even in matters of little importance, is, by no means agreeable; and as we cannot expect a more favorable opportunity it is to be hoped that this Enquiry will be no longer delayed.

If the intelligence that we, almost daily, receive on this subject, doth not seriously engage us to attend to it, other Nations, no doubt, will, if they have not already, avail themselves of our supineness, and secure to themselves many advantages, which we might have secured: and should that be the case, the Public will have great reason to regret such criminal inattention and neglect; especially, as it might have been effected, at so trivial an expence, and with so little difficulty. That these advantages are not visionary, is evident from Captain Carver's Travels thro' the interior parts of North America.

In the former publication on this Subject, notice was taken of the difficulty attending Prince Madog's Discovery of America, without the Mariner's

ner's Compass, then not known, which difficulty is still held out as inexplicable. I beg leave therefore to add a few things more on that circumstance.

It is asserted by various Authors, that the Phoenicians and Grecians performed Voyages to Britain and the Baltic without the Mariner's Compass. We are also told that several Jewish Ceremonies and Customs prevailed in America before the supposed arrival of Prince Madog on that Coast. As there were some Traditions in very ancient times, that a People on the Mediterranean Shores, sailing through the Straits of Gibraltar, the ancient Calpe, were driven Westward, by a Storm and were heard of no more; it is most probable that these Ceremonies and Customs were derived from them. They came to America merely by accident, and so might Madog. It doth not appear that this Prince had any Idea of a Western Continent when he set sail, for he was not led by inclination, but forced by necessity and prudence to leave his Native Country. He directed his course Southward; but adverse Winds, and strong Currents might drive him Westward till he fell in

with the American Coast. This Voyage, therefore was not more *inexplicable*, than those of the Phoenicians and Grecians.

Nor was his return to his native country so difficult to be accounted for, as hath usually been thought.

If in returning to Britain he fell into that current which runs northward on that coast, and was carried by it to the Latitude of Britain, which he could well know from the height of the Sun by day, and of the Pole Star, by night; which, as a sailor, he could not be unacquainted with; then knowing that Britain lay Eastward, on his right hand, altering his course, and going Eastward, he could not well fail of coming to Britain. The Pole Star is not only a safe guide to the North and the South, but also to the East and West; at least, sufficient to prevent his sailing on one point, when he intended to sail on one opposite.

As to his going back to his friends whom he had left behind, I find on farther enquiry, that it is by no means certain that he ever found them,
but

but might be carried farther Southward, and shipwrecked, as said by Mr. John Williams: see page 24, &c. or if at last he did find them, it is most probable that it was after a long and laborious search.

If at present there actually exists a Tribe or Tribes of Welch Indians on the Continent of North America, which I presume, is now proved beyond any reasonable doubt; and if, from their Numbers, Persons, Manners, and Customs, they appear not to be the descendants of a modern Colony; it is certainly most reasonable and natural to conclude that they are the descendants of Prince Madog's Colony. How they first discovered the Country and settled there, I pretend not to say. Many events as inexplicable, have, at different periods, taken place in the world, though we cannot account for them; and this may be the case respecting the Voyages of Prince Madog.

In short, as some ceremonies of the Christian Worship were found in America, when the Spaniards first landed, it is evident that some Christians had

had been there before them : and as no Europeans but the Welsh, have ever pretended to have visited that part of the world, before the Spaniards, we must be disposed to believe that if the original natives derived their ceremonies and customs from *Europe*, it must have been from the Ancient Britons.

I have been informed that a Subscription is opened either at Bath or at Bristol, to enable Persons to explore the North Western parts of America. I am fully of opinion that if any Nobleman or Gentleman would encourage it, and fix upon Persons and Places to receive Subscriptions, a sufficient sum would be almost immediately raised.

The different accounts given by different Persons, tho' perfectly consistent with each other, yet varying in some immaterial circumstances, obliged me often to repeat several Facts and Observations. This, I hope, my Readers will look upon as a sufficient apology.

I am under very great Obligations to several Gentlemen, especially, to John Drummond, Esq.
Mr.

Mr. William Owen, Mr. Edward Williams, and the Rev. Mr. Morgan Jones, for their kind and valuable Communications; without which I should have had but little to add to my former publication.

Mr. Selden, in one of his Notes on Drayton's Polyolbion mentions the Tradition concerning Madog.

"Mr. Owen favoured me with the Translation of the Welsh Odes."

Sydenham, March, 1st, 1792.

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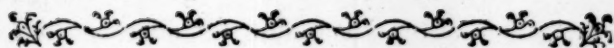
Journal of the British Museum, 1847, vol. 1, p. 11.
Ibid. vol. 2, p. 11. Ibid. vol. 3, p. 11.
Ibid. vol. 4, p. 11. Ibid. vol. 5, p. 11.
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Ibid. vol. 2, p. 11. Ibid. vol. 3, p. 11.

Journal of the British Museum, 1847, vol. 1, p. 11.

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Further Observations, &c.

THAT the opinions of the ancients, on most subjects, in all ages of the World, have been held in the highest veneration, is well known; and when modestly called in question, have always been strongly, and it may be truly said, obstinately defended.

Thus the philosophy of Aristotle, for many centuries, prevailed every where among the learned. When Descartes expressed his doubts concerning its truth, and proposed another mode of philosophizing, he was immediately, and warmly opposed. If Voltaire's suspicions were well founded, his death was premature: for he says, "That he died at Stockholm, in the flower of his age, in the midst of some literati, who were his enemies, and under the hands of a physician, to whom he was odious." *Letters on the English Nation*, page 94, edit. 2d.

In less than half a century afterwards, the illustrious Sir Isaac Newton, called the philosophy of Descartes in question. This gave great offence, and he was condemned in general by many who understood not his principles.

Galileo also, at eighty years of age, groaned in the prison of the Inquisition for demonstrating a Truth, now universally believed, the Earth's motion. (Ibid.) And the great and celebrated Mr. Locke was treated, to say the least of it, in a very uncivil manner, by Bishop Stillingfleet, for writing his Essay on the Human Understanding; a work, at this day, highly and deservedly admired and esteemed.

Historical facts have been long rejected with something like contempt, until further discoveries and examinations established their truth. The case of Columbus may be considered as an instance. When he proposed to sail westward in search of a Continent, or a nearer way to China, &c. he was, for several years, looked upon as no other than a projecting lunatic; his plan was rejected, and himself often insulted by ignorant Ecclesiastics, and pretended Philosophers.

The tradition that Prince Madog ab Owen Gwynedd landed upon some part of the American Continent, in the 12th century, has, till of late, been generally thought an idle fiction. For some years past, however, several circumstances have appeared which seem to prove its truth.

My opinion on the subject, was not long ago given to the public, and the following communications, received since, I think strongly confirm it.

They

They shew that, at this day, there is a numerous tribe of Indians in the western parts of North America that speak Welsh. That they are descended from Prince Madog's Colony, may, in my opinion, be justly inferred from their manners, customs, and complexions, which are different from those of the other Indians in that part of the World.

My worthy and ingenious friends, Mr. William Owen, and Mr. Edward Williams, for several months past, have sent various particulars to the Editor of the Gentleman's Magazine, relative to the Welsh Indians.

Mr. Owen had two interviews with General Bowles, and a Mr. Price, the Cherokee Chiefs, who lately left London; an account of which he obligingly communicated to me.

When Mr. Owen told the General the occasion of his waiting upon him; that it was to enquire whether he knew any thing of a tribe of Welsh Indians; he replied that he well did, and that they are called, "the Padoucas, or White Indians." (Mr. Owen, previous to his interview with Mr. Bowles, thought that the Padoucas were the Welsh tribe.) They are called "the White Indians," on account of their complexions. When a map was laid before him, on which that name was inscribed, he said, these are the people, and
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shewed the limits of their Country. He said that, in general, they were called the White Padoucas, but those who live in the northern parts of their country, are called the "Black Padoucas." On being asked the reason, he replied, "because they are a mixture of the White Padoucas, and other Indians; and therefore are of a darker complexion. The White Padoucas are as you are, (Mr. Owen is a Welshman) having some of them sandy, some red, and some black hair." He also said that they are very numerous, and one of the most warlike people on that Continent. When he was informed of the time and circumstances of Madog's Navigation, he said, "they must have been as early as that period, otherwise they could not have increased to be so numerous a people." The General said that he had travelled their southern boundaries from one side to the other, but that he had never entered into their country. He was of opinion that they first came to the Floridas, or about the mouths of the Mississippi; and finding that a low, and rather a bad country, they pushed forward by degrees, till they came to, and settled in the country where they now live, it being a high and hilly country, but as fertile and delightful a spot, as any in the World.

When he was asked the reason, why he thought them to be Welsh, he replied, "a Welshman was with me at home for some time, who had been a Prisoner

Prisoner among the Spaniards, and worked in the Mines of Mexico; and by some means, he contrived to escape, got into the wilds, and made his way across the Continent, and eventually passed through the midst of the Padoucas, and at once found himself with a people with whom he could converse, and he staid there some time." Amongst other particulars he told me "that they had several Books, which were most religiously preserved in skins, and were considered by them as mysteries. These they believed gave an account from whence they came. These people told the Welshman that they had not seen a White Man like themselves, who was a Stranger, for a long time." This was the substance of General Bowles's information.

In the Gentleman's Magazine for September, 1791, a Gentleman hath made some strictures on the character of Mr. Bowles. From what he says we are led to conclude that he had some particular knowledge, but rather a bad opinion of him. It has been said that he is an Irishman, and a Relation of a respectable Tradesman in London. But his Birth and Occupation, 12, or 14 Years ago, are nothing to the purpose. We are alone concerned in his veracity. If he was a few years since, in "a humble station," it is much to his honour to have attained to any distinguished rank; and certainly is a proof that he is possessed of some kind of merit. His coming to England, indeed,
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in any public Character, shews that he holds some honourable situation among the Cherokees. His account of the Padoucas, or White Indians, is very credible, because it is perfectly consistent with that of several others. When different Persons, strangers to each other, agree in relating a Fact, it is a very strong presumption, at least that there is some truth in it. For this reason I readily assent to the truth of Mr. Bowles's account of the Padoucas. To object to it, for the reasons above assigned, is rather frivolous.

It requires no great ingenuity in a "Commentator," to discover the affinity between Mad-Dog, and Madog, the name of the Welsh Prince. It is possible that the Chiefs of this Nation may always take the name of Madog in memory of their first Founder. This practice was very common among the Ancients. No Man, however fond of Titles, would take a name which conveys so alarming and vile an idea; therefore I am disposed to believe that this name is a corruption of Madawg or Madog.

These people are called Padoucas by their neighbours, but it is most likely that this is a corruption, which might arise from their not being able to pronounce some Letters. This, it is well known is the case with the Inhabitants of the South Sea Islands. — See *Captain Cooke's Voyages*. The people

people may call themselves, Madawgwys, Madogiaid, Madogaint, and Madogion, all of the same Import, "the people of Madog," that they call themselves by various names, may be concluded from the various names given them by the French Travellers in Louisiana.

Mr. PRICE, another Chief, who was born among the Creeks, told a Gentleman, that he understood not the Welsh Tongue, but that his Father who was a Welshman, had frequent Interviews, and conversed with the Padoucas, in his native Language. He lived the greatest part of his Life and died in the Creek Country.

Mr. Owen had also an interview with one Mr. Rankin, a Clergyman of Kentucky, who assured him that such a Tribe now exists, situated some hundreds of miles west-ward of Kentucky; and that about 200 miles of the distance is an uncultivated, desolate tract of Hunting Ground, thro' which it is dangerous to pass, because of the depredations of the wild Indians, who destroy every thing that comes in their way.

Mr. Owen and Mr. Williams also waited upon a Mr. William Pritchard, a Printer and Bookseller in Philadelphia, who was lately in London; he told them that he had often heard of these Welsh Indians; that in Pennsylvania they were universally believed to live far westward of the Mississippi, and that
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he had often heard of people who had been among them. He said that he at present knows several in Pennsylvania, who have been among those Indians; and that he is very active to get all the information possible concerning them, and that the best account he had received of them, was from Dr. Samuel Jones, hereafter mentioned.

Another friend of mine had the same intelligence from a Mr. Jones, an inhabitant of Philadelphia.

Soon after the publication of the enquiry, the Author was favored with several letters, containing facts and observations of which he was entirely ignorant. The Rev. Mr. Thomas of Leominster, Herefordshire, mentioned in the Gentleman's Magazine, September, 1791, sent the account there inserted, and which is since confirmed in a Letter to me from the Rev. Mr. Morgan Jones of Hammer-smith. Mr. Thomas received a Letter from a Mr. Morgan Edwards, dated Newark in Pennsylvania, July 1786, in which he says, that one Mr. John Filson, in the Year 1784, published a Tract entitled " the Discovery, Settlement, and present state of Kentucky;" wherein, often mentioning the story of Madog, he hath these words. "This account hath at different times drawn the attention of the world, but as no Vestiges of them (the Welsh) had then been found, it was concluded, perhaps, too rashly, to be a Fable, at least, that no remains of the Colony existed; but of late years

years the western Settlers have received frequent accounts of a Nation at a great distance up the Missouri (a branch of the Mississippi) in manners and appearance resembling other Indians, but speaking Welsh, and retaining *some ceremonies of the Christian Worship*; and at length this is universally believed to be Fact. Captain Abraham Chaplain of Kentucky (a Gentleman whose veracity may be entirely depended upon) assured me that in the late War, being with his Company in Garrison at Kaskaski, some Indians came there and speaking the Welsh Language, were perfectly understood and conversed with, by two Welshmen in his Company, and that they informed them of their situation as mentioned above."

Mr. Morgan Jones adds from Mr. Filson "that there are remains in Kentucky which prove that the Country was formerly inhabited by a nation farther advanced in the arts of Life than the Indians; and that these are usually attributed to the Welsh, who are supposed formerly to have inhabited these parts. He also says that a great number of regular intrenchments are found there, and ancient Fortifications, with Ditches and Bastions; one in particular, containing about six Acres of Land, and others three Acres; that pieces of earthen-ware were plowed up, a manufacture which the Indians never were acquainted with. I have re-

ceived similar accounts from Monongalia near Fort Pitt, says Mr. Jones, from my Brother who lives there. It is universally believed *there*, also, that the Welsh had lived for some time in those parts."

Mr. Jones also says that about the Year 1750, his Father and Family went to Pensylvania, where he met with several Persons whom he knew in Wales; one in particular, with whom he had been intimate. This Person had formerly lived in Pensylvania, but then lived in North Carolina. Upon his return to Pensylvania, the following Year, to settle his affairs, they met a second time. Mr. Jones's friend told him that he then was very sure there were Welsh Indians: and gave for reason, that his House, in North Carolina, was situated on the great Indian Road to Charlestown, where he often lodged parties of them. In one of these parties, an Indian hearing the Family speak Welsh, began to jump and caper as if he had been out of his senses. Being asked what was the matter with him, he replied, "I know an Indian Nation who speak that Language, and have learnt a little of it myself, by living among them; and when examined, he was found to have some knowledge of it. When asked where they lived, he said, "a great way beyond the Mississipi. Being promised a handsome reward, he said that he would endeavour to bring some of them to that part of the Country.

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But Mr. Jones soon afterwards returning to England, he never heard any more of the Indian.

This is a proof that there was a Welsh Tribe of Indians, a great way beyond the Mississippi. in the Year 1750. We are also assured by Mr. Rankin that Wells are found there still remaining unfilled, and some Mill-stones.

In the Gentleman's Magazine for July last, page 612, Mr. Edward Williams says that about twenty Years ago he became acquainted with a Mr. Binon of Coyty in the County of Glamorgan, who had been absent from his native Country about thirty Years (in a Letter I received from him since, he says that on further consideration he thinks that it must have been several Years longer) Mr. Binon said that he had been an Indian Trader from Philadelphia, for several Years; that about the Year 1750, he and five or six more penetrated much farther than usual to the Westward of the Mississippi, and found a Nation of Indians, who spoke the Welsh Tongue. They had Iron among them, lived in stone built Villages, and were better clothed than the other Tribes. There were also ruinous Buildings among them: one appeared like an Old Welsh Castle; another like a ruined Church, &c. They shewed Mr. Binon a Book, in Manuscript, which they carefully kept, believing it to contain the mysteries of Religion. They told Mr. Binon,

that it was not very long since a Man had been among them who understood it. This Man (whom they esteemed a Prophet) told them that a People would some time visit them, and explain to them the mysteries in their Book, which would make them completely happy. When they were informed, that Mr. Binon could not read it, they appeared very much concerned. They conducted him and his Companions for many days thro' vast Deserts, and plentifully supplied them with the provisions which the Woods afforded, until they had brought them to a place they well knew; and at parting, they wept bitterly, and urgently intreated Mr. Binon to send a Person to them who could interpret their Book. On his return to Philadelphia, he related the story, and was informed that the Inhabitants of the Welsh Track (in Pensylvania) had some knowledge of them, and that some Welshmen had been among them."

A Gentleman in Company with Messrs. Binon and Williams at that time, in a Letter to me confirms the above account. He says that Mr. Binon declared that these Indians worshipped their Book as God, but could not read it. They also said that thirty or forty of them sometimes visited the Antient Britons settled on the Welsh Track in Pensylvania. This circumstance, by the way, will help us to account for the Interviews, which it is said have taken place between these Indians and
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the Europeans at different times. When Mr. Binon said that he came from Wales, they replied, " It was from thence that our Ancestors came, but we do not now know in what part of the World Wales is."

This proves that they were not late Settlers.

Mr. Edward Williams very lately had an Interview with a Mr. Richard Burnell, a Gentleman who went to America about the Year 1763, and returned when the American War broke out. During his residence in and near Philadelphia, he became acquainted with many Ancient Britons, who informed him that the Welsh Indians were well known to many in Pennsylvania. He personally knew Mr. Beatty, the Missionary mentioned in page 41, of the Enquiry; and the Mr. Lewis who saw those Welsh Indians at a Congress among the Chicafaws, with whom, and the Natches, Mr. Burnell says, they are in alliance.

Mr. Burnell told Mr. Williams also " that there was in Philadelphia, and supposes that he may be there still, a Mr. Willin, or Willain, a very rich Quaker, who had obtained a grant of a large extent of Country on the Mississippi, in the district of the Natches: and having taken with him a great number of Settlers, he had among them Welshmen who understood the Indians. Mr. Burnell eager to be more satisfactorily informed, waited

waited on Mr. Willin, who assured him that among his Colony there were two Welshmen, who perfectly understood the Indians, and would converse with them for hours together, and that these Welshmen had often assured him that the Indians spoke the Welsh Language; that some of them were settled in those parts; others on the West-side (of the Mississippi) in several places, and some in very remote parts."

Mr. Burnell has now a Son, Mr. Cradog Burnell, settled at Buck's Island, near Augusta in Georgia. He is a capital Trader in the back Settlements.

A Company of about hundred Persons, have of late purchased forty millions of Acres from the Natches and Yafous, along the Mississippi, and the Rivers Yafou and Tembecbe, which fall into it about Lat. 33. N.

The Settlement of this large Tract, goes on very rapidly and successfully. Mr. Burnell's Son is connected with this New Colony; trades in that Country, and is often there. His Father says that probably, he knows more of these Welsh Indians, "than any Man living." He has the best opportunities, for he reads and writes the Welsh Language extremely well.

Mr. Williams, very lately hath had several interviews with Gentlemen of character and respectability

ability on this subject; among others, Sir John Caldwell, Bart.

This Gentleman, during the last War, was stationed on the East side of the Mississippi. He lived long in the Country, acquired a perfect knowledge of the Language of the Inhabitants; was adopted by them and married a Daughter of one of their Chiefs. He was informed by them that the Panis, or, as the English pronounce it, the Pawnees, are a people considerably civilized, cultivated the ground, and built Houses. Some Welshmen in his Company, understood their Language, which they said was Welsh. The Pawnees being brought up in habits of Industry, will work, but no other Indians will; and for that reason, when taken Prisoners of War, they are not put to death as other Indians are, but are sold to the English, French, &c. for Slaves. He said that they are frequently to be met with in Canada, and in other parts of America, in the condition of Slaves; and that they have not the ferocity of other Indians, tho' equally war-like.

Sir John said that he became acquainted with a Mr. Pond, a very sensible and intelligent Indian Trader, who often frequented the Country of the Panis, which lies about the head of the River Ozages, the Southern Branch of the Mississippi; extending far Westward to a chain of Mountains;
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and that from the top of one of them Mr. Pond said he could plainly see the Pacific Ocean; and that the Panis are whiter and more civilized than any other Indian Tribe.

The following particulars were communicated to Mr. Williams by a Mr. Rimington, a Native of England, who had long been among the Indians. He said that once being with several Englishmen and with one Jack Hughes, a Welshman, at the Forks of the Ohio, at an Indian Mart, some strange Indians came there from the West of the Mississippi. A Shawanese Indian, who understood English came to Mr. Rimington and desired him to be his Interpreter. He went, but found that the Language of these Strangers was not intelligible to him: when he returned, and told his companions that he knew not their Language; one of them exclaimed, "O! they are the Welsh Indians." Jack Hughes was sent, who well understood them, and he was their Interpreter, whilst they continued there. This Gentleman said that these Indians are *tolerably* white in complexion, and their dress like that of the Europeans; a kind of trousers, coats with sleeves, hats or caps made of small and very beautiful Feathers, curiously wrought. He said that these white Indians may be met with at the Indian Marts, on the Mississippi, at the Natches, Forks of the Ohio, Kaskaskies, &c. for all the Indian

Indian Tribes on that Continent, even from the Shores of the South Sea, resort thither.

Mr. Rimington a long time before knew that there were civilized Indians far West of the Mississippi, who were called by those on the Eastern side, (by the Chicasaws, &c.) Ka Anziou, or Ka Anjou, which, in their Language signifies, *first of Men*, or *first Men*; and he is inclined to think that they are the Welsh Indians.

This Gentleman also said that Panis, or Pawnees, in the Language of the Indians on the East side of the Mississippi, means "a Slave," and that they call the Negroes in the English Colonies, English Pawnees, and Black Pawnees; but thinks that they are not so called by any Nation west of the Mississippi. They have far to the West, Tribes who cultivate the Ground, and build good Houses, and have Tools and Implements made of very fine Copper.

Mr. Rimington said that he had not the least doubt of the existence of a Welsh Tribe of Indians on the North Continent of America.

Another Gentleman who lived above twenty five years in America, told Mr. Williams, that he had been informed that there were beyond the Mississippi, some Tribes of Indians, who spoke Welsh, and

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that some Scotch Highlanders were said to understand them, but he thought it not credible.

However he said that Anziou, or Anjou, in their dialects signifies "Man," and that some Nations call themselves, Anziou. Anziou, "Men above Men," or "Men of Men;" and that the Pawnees are sold for Slaves, and in that condition, are often to be found in Canada, the United States, &c. This Gentleman said, that if any were sent on such an Expedition, he would give them Letters of Recommendation to several persons in that Country. He is a Gentleman well known to have many Acquaintances and considerable influence in America. A Gentleman in the Province of Quebec gave the same account of the Pawnees, and of what the Scotch Highlanders had asserted.

Another Gentleman who, during the late War, was stationed at the Illenois, said that at one time, an Indian Nation came down the River Missouri, whose Language was guttural, which some Welshmen in his Regiment, said was Welsh, and that they had among them a *Manuscript Welsh Bible*. They never came down but when there were floods in the Missouri, whence he conjectured, that they lived in very remote parts. They bring with them, Hides, Furs, Buffaloes Tongues, preserved or pickled, &c.

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The truth of the above Information cannot be reasonably doubted, for it was given by persons of very respectable characters, but the names of all of them, I am not permitted to mention. That these Indians have Books among them, is said by different persons, and that the Highlanders might understand their Language, will appear very credible, from the evidence of Captain Drummond inserted below.

In Glamorgan and Monmouthshires especially, there are now living several old People who have often heard of these Welsh Indians. (some who have actually been among them.) Many, during the last Hundred Years, from those parts went to America, and becoming acquainted with some of these Welsh Tribes sent Accounts of them to their Friends in Wales. It is observable that the names of Indian Tribes, and of places in those parts, very much resemble, and seem derived from the Ancient British.

Mr. Williams, at my desire, waited on an Acquaintance of mine in Wales, the Rev. Mr. Josiah Rees, the Editor of the Welsh Magazine published in the Year 1770, who told him that at that time, he had in his possession two or three fair Manuscripts of Caradoc of Llancarvan, with the continuation by the Monks of Strata Florida, Guttun Owen, &c. He compared them with Dr. Powel's

Translation, which he found to be the most faithful that he ever met with in any Language. This Gentleman is very well known to many in London. His Character as to veracity will never be called in question.

These Manuscripts have been enquired after, but no Intelligence of them can be obtained, the Person who sent them to Mr. Rees having been dead many Years.

Hence it seems evident that Lord Lyttelton was mistaken in saying that Dr. Powel, "dressed up some Tradition concerning Madog, in order to convey an Idea that his Country-men had the Honour of first discovering America;" for this Gentleman saw and compared the Welsh Manuscripts with Dr. Powel's Translation, and found it most faithful.

Mr. Williams is of Opinion that tho' Mr. Binon could speak Welsh, he could not read it, and perhaps, knew no alphabet; for he left his native Country very young. Having had very little, if any Education, he might not be able to read the Indian Welsh, if he could read at all, tho' originally the same with his own.

In the Interview Mr. Williams had with Mr. Binon, the latter seemed perfectly ignorant of Madog's Emigration. He considered the Padoucas

cas as the original Inhabitants of the Spot where he found them. He said that they shewed him a Stone on which there was an Inscription, which they kept in memory of one Madog.

On this Account Mr. Williams observes, that from what some French and other foreign Writers have related, there exists on that part of the Continent, where the Padoucas are placed, a Nation of Indians more civilized than any other on that Continent.

Mr. Williams refers to several Writers who say that there now is such a Tribe. — Cox's Description of Louifiana, p. 16. and 36. Charlevoix, vol. 2. p. 225. Boffu's account of Louifiana, vol. 1. p. 182. He adds that these Welsh Indians seem to go by various names; such as Panes, or Panis. The Padoucas, the Panis, and the Cansez, are intermixed with one another. Charlevoix, vol. 2. p. 224, says that the Panis Tribe is very numerous and is divided into several Cantons, which have names very different from one another. Among them he reckons the Cansez, and Maçtotatas. Mr. Williams thinks that the Maçtotatas of Charlevoix, and the Matocantes of Cox, retain something of Madog in their name. In the Silurian, or South Wales dialect, the Welsh Prince's name would be pronounced Matoc, and that Matociait and Matociaint, would be pure Silurian Welsh, for
Madawgwys,

Madawgwys, or the people or Madog. It can hardly be doubted, but that the person who had been among these Indians and could read their Book, was Mr. Jones the Clergyman, mentioned in the Enquiry, p. 21. The circumstances perfectly agree.

In the Church-Yard of Hayes, Kent, there is a Tomb-stone with this Inscription, "John Panis of the Tribe of Panis in North America, who died January 14th, 1763, aged 9 years." All the Intelligence I could get of this young person was, that he was sent to Mr. Pitt, late Earl of Chatham, that he lived about a year afterwards, and died of a decline.

In the Gentleman's Magazine for June 1791, there is a Letter inserted from a Mr. Cochran, to the late Governor Dinwiddie, on this subject. In this we are informed that the French Governor of Canada, sent three young Priests to some Indians settled at the back of New Spain, who found them to be Welsh, for they had Welsh Bibles among them. They had a great aversion to the French, because that when they first settled at the mouth of the Mississippi, they had been almost cut off by the French; a small remnant however escaped to the place where they now live, who are now become a numerous people. When the French Governor heard this, he determined to send an
Army

Army to destroy them ; but the French being then in a state of War with Nations nearer home, the project was laid aside. Mr. Cochran then says, that the Man who furnished him with this account informed him, that the Messengers who went to make this Discovery, were gone sixteen months, before they returned to Canada, so that this people must live at a great distance from Canada, due West.

We are also told that Governor Dinwiddie agreed with three or four of the back traders to go in quest of the Welsh Indians, and promised to give them good for that purpose, but that he was recalled before they could set out on that expedition."

This Letter is dated Winchester, August 24th. 1753.

From the above Letter it appears that the French were not unacquainted with this Welsh Colony ; and there is little doubt but that it is known also to the Spaniards : but they say nothing about it, lest other nations should employ persons to explore that interior part of the country.

Several years afterwards a copy of this Letter from Mr. Cochran to Governor Dinwiddie, was placed in the hands of Maurice Morgan Esq. by Dr. Morton of the British Museum, for the inspection of Lord Shelburne (now Marquis of Lansdown) then Secretary of State. In a Letter
which

which Mr. Morgan obligingly favoured me with, he says, that at the time, he thought its contents not deserving regard, and so told his Lordship. And that within two or three years afterwards, he met Col. Cochran at New York, who considered the whole story as founded in delusion.

The reason for which Mr. Morgan thought *slightly* of this intelligence, he says, was, "that Welsh Bibles were found among this people." To me this objection has no Weight at all. I can easily believe, that many Welsh people about the latter end of the last, and the beginning of the present Century, penetrated into that country, and finding some people there who understood the Welsh Language, might leave printed Welsh Bibles behind them. I add farther, that when a Tradition is so general, as to obtain from Mexico, to high Northern Latitudes, there must be some foundation for it. See the Gentleman's Magazine for May, 1791, p. 206. and for August, 1791, p. 693.

Spanish Writers, in general, say that Mexico and Peru were the most civilized of all parts of the Continent, where they landed.

Some modern Writers attribute this circumstance to Madog and his Colony. Mr. John Williams, in a late publication entitled "The Natural History of the Mineral Kingdom, vol. 2, p.

410. &c. is of opinion, that not only Mexico, but Peru also was discovered by Madog; that the few fair and white persons found there by the Spaniards, were the descendants of Madog's Colony; and that Manco Capac, and Mamma Ocello, were Madog and his Wife. They are supposed to be the progenitors of the Peruvian Incas. As they were so different from the original Natives in their complexions, they were thought to be the children of the Sun; a sentiment which Manco might encourage for his own preservation. Mamma Ocello, he thinks a corruption of Mamma Ichel, (Uchel) "high or stately mother." It is our Author's opinion, that Madog in his first Voyage landed in the Gulph of Mexico, and that when he went back to his native country, he promised those whom he left behind, to return to them; but that in his second Voyage he was driven by a storm from the North, down as low as Brasil, and was shipwrecked near to the mouth of the river Amazons. The same Author farther thinks that he, his wife, and probably a few others, escaped and sailed up that river, and at last arrived at Cusco, the capital of the Peruvian Empire, and that he never came to his first Colony.

He assigns various reasons for these opinions. The Mexicans and Peruvians far surpassed all other Indians in the improvements of Society,
E and

and of Government; and their year consisted of 365 days. This is asserted by Spanish writers.

Another reason assigned by Mr. Williams for his opinion is, that the inhabitants of Mexico especially, and likewise of Peru, were deeply impressed with the notion that a people from the East would visit them. Madog's promise of returning again was handed down from Father to Son. In process of generations this tradition became more dark and uncertain. When Cortez landed at Vera Cruz, the Mexicans could not write; for the dispatches sent to Montezuma were painted on cloth, &c. resembling every circumstance in the business of which he was to be informed. This Emperor was the eleventh Monarch who reigned from him who had first conquered the country, or obtained its sovereignty.

The Peruvian Prince who reigned when Pizarro landed was the twelfth in succession from Manco. *European Settlements in America*, Vol. 1. pages 71, 73, 133, 2d. Edition.

The Spaniards destroyed all the ancient monuments of the country, for they looked upon them as superstitious memorials of Pagan idolatry.

These observations of Mr. John Williams are ingenious, but I cannot entirely accede to them.

It

It is possible that Madog in his second Voyage might be driven to the coast of Brasil, but it is not at all likely. I cannot think it probable that Madog could make his way over the Andes, or follow the river of the Amazons up to Cusco in Peru. It seems to me more likely that some of Madog's Colony, or rather descendants, dwelling on the sea coast, west of Mexico, might, when at sea, be overtaken by a storm, and carried to Peru, and not knowing how to return, settle there.

Montezuma was the 11th Emperor of Mexico, of that line, when Cortez landed in the country. Atabalipa was the 12th Emperor of Peru, when Pizazzo landed there. If we allow about twenty years to each Emperor, we shall find, that the departure of Prince Madog, from Britain, and the erection of these two Empires nearly coincide. In a period of above three hundred years, greater errors in Chronology may reasonably be expected among an unenlightened people.

Captain John Drummond, who resided in Mexico for many years, in a military capacity, as an Engineer, Geographer, and Naturalist, has favoured me with his opinion on the subject. He says, that "He is fully persuaded and convinced, that Madog was one of the Confederate Chiefs who went upon an expedition westward from Britain, about the year 1170; and that he hath heard of Colonies,

or Tribes of Welsh people now existing, who he thinks are descendants of Madog's people." And he is of opinion also that the emigrants were a mixture of Welsh, North Britons, and Irish, and that Madog was the Naval Commander.

This is highly probable, especially when this Prince failed a second time. When he returned from his first voyage, it is natural to suppose that he would make his discoveries as public as possible. The North Britons, and the Irish were well known to, and, in some measure, connected with the Welsh; whereas, at that period, the English were not on friendly terms with either of them.

It is said by Jeuan Brechfa, a Bard who flourished about the Year 1480, that Rhiryd, an illegitimate Son of Owen Gwynedd, who, Dr. Powel says was Lord of Clochran in Ireland, "accompanied Madog across the Atlantic (Morwerydd) to some Lands they had found there, and there dwelt." There can be no doubt, therefore, but that some Irish went with Madog to America.

The prospect of dwelling in a fertile and delightful country, free from the many inconveniences to which they were exposed at home, would induce many to accompany him to a place where they should live in peace and safety.

The

The Captain observes, that Don Juan de Grijalva, a Spaniard, says that "He found the Celts of Mexico, some having little or no arms, but clothed in hides; and that the fierceness of their manners, and their undaunted courage, resembled the old Britons, as described by Henry the II^d, to the Emperor Emanuel Commenes. He says also that there were others with short skirted vests, of different colours, with Targets and short black spears, and that these new men in Mexico were adored by the Natives, for their courage and dexterity, for that they had never seen ships till they came among them, from afar."

It is the opinion of the Captain, that Madog and his company first landed at Vera Cruz, in the Gulph of Mexico. Mr. John Williams mentioned in page 24, seems to be of the same opinion. But to me this appears highly improbable, because it was hardly possible for them not to see land on the northern continent of America, before they reached the Gulph of Mexico.

It is said that Prince Madog did not, on his return, fall in with his first Colony, but was driven to some other part of the continent, and there settled another Colony (*a*;) perhaps at Vera Cruz; for being countrymen and friends, and having so
large

(*a*) Gentleman's Magazine, Sept. 1791, p. 795.

large a country before them, they would not soon be embroiled in quarrels: of consequence, population would rapidly increase, and different settlements would be made, on different parts, as inclination or conveniency might recommend. Those who landed at Vera-Cruz, would in process of time, as their number increased, push forward to Mexico; and it is highly probable that at various times, Colonies were planted on the coast from Cape Sable, to the Gulph of Mexico.

The Captain informed me, that he and his servant, who was an Highlander, paid a visit to the only descendant of Montezuma then living, who was a venerable old man, and who told him that his forefathers came from a distant country, which this gentleman thinks was Britain.

The Captain also said that on a journey thro' the country, he came to a hut of the Mexicans, where he heard a woman singing to her child. His servant, with great surprize, told his master that he understood what she said, for it was Erse, the Language of the Highlands in Scotlapd; whence it seems clear that Madog's company had Scots among them.

By the same Gentleman I have been informed that Sir George Mackenzie, in a letter to James the Fourth Earl of Perth, his Grandfather, on the subject of the *Celtic*, as some call them, as others, the

the British Discoveries in Europe and America, says, that they are mentioned by Baronius, Scaliger, Salmasius, Lipsius, &c. as having taken place long before any other Nation in Europe thought of visiting America.

In a Letter to the Right Hon. William Pitt, signed Columbus, inserted in the Public Advertiser, September, 23d, 1790, there are several very interesting facts and observations on this subject.

We are there told that Sebastian Cabot, about the year 1495, two years after the first voyage of Columbus, discovered Florida and Mexico; and that he found on the different parts of the Coast, the descendants of the first British discoverers, who settled at Mexico about the year 1170. In the records of the Mexican Emperors, are set down the arrival and settlement of their first great Progenitors, whom the unfortunate Montezuma describes in 1520, in a speech made to his subjects, after he had been taken prisoner by that monster of cruelty, Cortez.

“ Kinsmen, Friends, Countrymen and Subjects; you know I have been eighteen years your Sovereign and your natural King, as my illustrious predecessors and fathers were before me, and all the descendants of my race, since we came from a *far distant*

distant Northern Nation, whose tongue and manners we yet have partly preserved. I have been to you a Father, Guardian, and a loving Prince, while you have been to me faithful subjects, and obedient servants.

“ Let it be held in your remembrance, that you have a claim to a noble descent, because you are sprung from a race of Freemen and Heroes, who scorned to deprive the native Mexicans of their ancient Liberties, but added to their rational Freedom, principles which do honour to Human Nature. Our divines have instructed you of our natural descent from a people the most renowned upon Earth for Liberty and Valour; because of all nations they were, as our first parents told us, the only unsubdued people upon Earth, by that warlike nation, whose Tyranny and Ambition assumed the conquest of the world; but nevertheless, our great fore-fathers checked their ambition, and fixed limits to their Conquests, altho’ but the inhabitants of a *small island*, and but few in number, compared to the ravagers of the Earth, who attempted in vain to conquer our great, glorious, and free forefathers, &c.” The Author of the above Account told me, that he had seen Montezuma’s speech in a Spanish Manuscript, in the year 1748, when he arrived at Mexico, and that, most probably, it is still extant.

I would here just observe that as the antient Romans were the Conquerors alluded to, we may naturally suspect that Julius Cæsar's attempt on Britain, was rather unsuccessful, or at least not so brilliant as he cautiously endeavours to represent it.

The above spirited speech, plainly shews that the Mexican Princes, in 1520, looked upon themselves as the Descendants of *Freemen, and Heroes*; the only unsubdued people upon Earth; who set limits to the Roman Conquest, though only the inhabitants of a *small island in the North*, and, in comparison, few in number; and who taught them principles, which did honour to human nature; probably, the principles of Christianity; which though miserably disfigured, in 1170, yet were greatly superior to those of an unenlightened savage people.

The above description remarkably and exactly answers to the Character, Manners, and Principles of the Antient Britons.

It also appears from the Negotiations of Sir John Hawkins, an English Admiral, in the latter end of Queen Elizabeth's reign; and from the speeches of various Mexican Chiefs, to Sir John Hawkins's Officers, who were sent from Vera Cruz to Mexico, to negotiate with the Spanish Viceroy, that these Chiefs looked upon themselves as descended from the Antient Britons.

F.

Some

Some traces of British discoveries are to be met with in Sir Walter Raleigh's expeditions, and in several other Writers.

Antonio Goulasfo, a Portuguese Author of great repute, mentions the expedition of a Captain Machan, or Mackman, a British adventurer, in 1344, who had been in Mexico, and had got store of wealth and silver from the British Sovereign of that day ; but who was cast away on his return to Europe, with all his treasure. near *Madeira*.

It is highly probable that Columbus derived his notion of a Western Continent, from the reports of former Voyagers ; especially from the papers of a British Captain, who in sailing from Mexico, or from some part of America, was forced by a gale of wind, through the Straits of Gibraltar, up to Genoa, where his Vessel was lost ; and who after the wreck, lived in the house of Columbus, where he died, and left his Papers, Books, Charts, and Journals in the hands of Columbus. He being an enterprizing man, and the best Geographer of his day, profited by the intelligence thus obtained, and formed his project to pursue farther discoveries in the Atlantic Ocean.

Captain Drummond intends publishing a Treatise on the Natural History, &c. of Mexico.

We

We have now a crowd of witnesses to the present existence of a Tribe, if not numerous Tribes of Welsh Indians on the continent of North America. In this sequel I have enumerated several fresh evidences to the fact. Mr. Bowles, Mr. Price, Mr. Filson, Mr. Binon, Captain Drummond, Sir John Caldwell, Messrs. Rimington, Burnell, John Williams, &c. That they are not late Emigrants is certain from the state of civilization and science among them: they know not how to read, nor how to erect regular buildings, nor, by what appears, how to repair old ones gone to decay.

General Bowles's account is simple and natural, and upon the face of it, seems to be a truth. He could have no particular interest to promote, and most probably had never heard of the Tradition concerning Prince Madog's emigration, until he was told of it by Mr. Owen. His account is confirmed by several circumstances, which are perfectly consistent with one another. They all agree in saying that there now is a Welsh Tribe on the American Continent, and that from their manners, customs, and numbers, they must have been there several Centuries.

There are two or three passages in Captain Carver's Travels in the interior parts of North America,

rica, which seem to confirm the idea of a Colony or Colonies of Welsh Indians.

In page 118, the Captain says, "a little to the North-West of the Mefforie (Missouri) and St. Pierre, the Indians farther told me that there was a Nation, rather smaller and whiter than the neighbouring Tribes, who cultivate the ground, and (as far as I could gather from their expressions,) in some measure, the Arts."

In the following page, speaking of the same Indians, he says, "They are supposed to be some of the different Tribes that were tributary to the Mexican Kings; and who fled from their native country, to seek an asylum in these parts, about the time of the Conquest of Mexico by the Spaniards, about two Centuries ago."

Again, page 386, &c. he says, "the Jesuits and French Missionaries also pretended that the Indians had, when they first travelled into America, some notions, though these were dark and confused, of the Christian Institution, for they were greatly agitated at the sight of the Cross, which made such impressions on them, that shewed that they were not unacquainted with the sacred mysteries of Christianity." There are other passages in Carver to much the same purpose.

These

These Extracts seem to imply that at present there is a Tribe, or Tribes of Indians in those parts, different from others in persons and complexions; and particularly shew that they have some knowledge of Christianity.

Mr. Gibson, a Trader, told Mr. Kennedy, a Gentleman now in London, that he had been among Indians who spoke Welsh, and that he had conversed, at different times, with very many others, who assured him that there were such a people. The cultivation of their Country, and the civilization of the people is a matter of astonishment to the Traders in general.

The following account is given by Hackluyt, vol. 3d. page 311, from Antonio de Epejo, written in 1583. The same accounts are given by others, mentioned by Hackluyt.

“ The Spaniards along the Rio del Norte, Lat. 37 upwards, found the Indians far more civilized and having a better form of Government than any others in Mexico. They had a great number of large and very populous Towns, well built of stone and lime, three or four stories high; their country is very large and extensive. The chief Town, called Cia, has not less than eight Markets. The Inhabitants are very warlike, have great plenty of Cows and Sheep, dress neat Leather

ther very fine, and make of it Shoes and Boots which no other Americans do. They have also Deer skins and Chamoise equal to those of Flanders, (probably brought to Flanders from Switzerland, &c,) and abound with excellent Provisions in the greatest profusion. They have large Fields of Corn, and make many curious things of Feathers of various colours. They manufacture Cotton, of which they make fine Mantles striped with blue and white. They have many Salt Lakes in their Country that abound with excellent Fish, and from the waters of which they make excellent white Salt. The Country abounds with wild Beasts, wild Fowl, and all sorts of Game. They breed great numbers of Hens. The climate is very fine, the soil rich, producing great quantities of delicious Fruits. They have amongst them Grapes, the same as those of Castile, and fine Roses like those of Europe. They have also abundance of excellent Metals, Gold and Silver. The people are very industrious and laborious, and the cultivation of the Ground occupies all their time. Their Houses are flat-roofed. The Country is very Mountainous, and hath excellent Timber; and the Inhabitants seem to have some knowledge of the Christian Religion. They have many Chapels, and erect Crosses, and they live in general in great security and peace. The largest Lake is in the Western part of the Country, and around is a great number

ber of large, well built, and populous Towns. The people are neatly dressed in Cloaths made of exceeding well dressed Skins and Cotton Cloth."

The River Rio del Norte, or North River, by some called Rio Bravo rises in the Country of the Padoucas, about Lat. 40 N. and falls into the Gulf of Mexico. That this Country is high and hilly appears from the many great Rivers which run out of it in different directions.

This description given by Spanish Writers during the Reign of Queen Elizabeth, is curious and striking. It is a proof that the Inhabitants of that Country were not late Settlers, but must have been there some Centuries; otherwise they could not have been in so flourishing a condition.

This is an age distinguished for Voyages and discoveries. Our King has given great encouragement to pursuits of this kind, which hitherto have been attended with very considerable success. Other Princes in Europe have done the same. A Society of public spirited Noblemen and Gentlemen are now employing Persons to explore the unknown interior parts of Africa. It were to be wished, *I repeat it*, that the plan was extended by by them or by others, and that the like design was pursued in the western parts of North America. There are very strong, if not conclusive reasons,

to

to believe that a scene would open astonishing to the world: a Colony of Britons would be found settled in that distant part of the Earth, descended from a people who left their native country above 600 years, and still retaining their manners, and their ancient original language.

It is said by Mr. Binon, about the year 1750; by the letter to Governor Dinwiddie, if it may be depended upon, before the year 1753; by Mess. Sutton and Steward about the year 1768, and is certainly implied in Jones's Narrative; and by Mr. Gibson, the Indian Trader; (b) persons unknown to each other, that these Tribes have Books among them, upon which they set a great value, because they believe, that they contain an account of their origin, and of the mysteries of Religion.

It is possible that among these books there may be a Bible; for we are told that they observe some ceremonies of the Christian Worship. Their copy probably may, in some places, be different from ours; in some passages more correct, in others more corrupted than ours; for it is certain that at the time of Madog's emigration, the grossest ignorance in religious matters prevailed in Britain. We might also from their superstitious manners
and

(b) Enquiry, pages 23, 42, 48.

and customs, be able with some degree of exactness to fix the time on which they first came to that Continent.

Besides the intelligence which we might derive from these books, concerning religious matters, it may reasonably be thought that an advantageous commerce might be opened with that country, at least as advantageous, as any we are like to derive from the Southern discoveries. We are told that it is a very extensive country, and that its southern boundary reaches to within 300, or 400 miles of the Mississippi; and that it contains many valuable articles of trade, which the inhabitants might exchange for the manufactures of this country. And it is natural to conclude that they would prefer trading with us, a people living in the country from whence their forefathers came, while we dealt fairly and honestly with them, rather than with any other nation.

In this view of the matter the prospect is pleasing and promising, and if a correspondence were opened, it might be highly beneficial to this country.

Private persons, as well as public bodies of men have engaged in pursuits much less promising than this appears to me, and were successful. Colum-
G bus,

bus, for instance, when he first sailed to the west, had not so good a prospect: he laboured under absolute uncertainty as to his object; for he knew not whither he was going; but the white Indians are well known, and can be visited without any great danger.

Men of an enterprising spirit may soon be found, well qualified for the undertaking. I know some who understand several modern Languages, and some of the ancient, who are ready to engage themselves in the business. If a subscription be raised, to enable them to proceed, I make no doubt, but that they would fully accomplish their purpose. It is thought that 500 or 600*l.* would be sufficient to defray all expences; a sum of little consideration to a people who almost every day risk larger sums on projects of greater uncertainty. If the Romans honoured and rewarded a man for saving the life of a Citizen, I am convinced that Britons would honour and reward a person or persons who should happily civilize a whole nation of people, and thereby save many lives; and also successfully, by discoveries, benefit his native country.

Should any Nobleman or Gentleman set the example, there is but little doubt, but that a sufficient subscription would soon be raised.

I shall close with an extract of a letter, I very lately received from the Rev. Mr. W. Richards, of Lynn, in Norfolk. " I have written to Pennsylvania, and expect that they would meet with strong countenance there, (that is, persons sent out on Discovery) at least, from Welshmen, and the descendants of Welshmen, who are very numerous there, and zealous in the same cause. I would advise them by all means to make Pennsylvania in their way. The pecuniary aid that would be wanting, would be there made up, and they would get some to accompany them in their journey, which would be through Kentucky, to which there is now a good road made from Pennsylvania."

At Kentucky there would be others to join them, and those could not fail of being most desirable guides, especially, if the report be true, that a party of Kentuckians have already penetrated into the very country of these Padoucas, and by the means of a Welshman who was one of the party, had a conference with some of the people.

Dr. Jones* of Pennsylvania, a native of Glamorganshire, but went over with his parents in his childhood, told me that if it should appear that the Padoucas were Welshmen, or that there is a Welsh nation now existing in the interior parts of Ame-

* Dr. Jones lives at Lower Dublin, in Pennsylvania.

rica, he would himself make one among those who would visit them, old as he is, being now, I think, six or seven years, at least, above fifty."

From the whole, it appears that the inhabitants of North America, in general, believe in the existence of a Welsh Tribe of Indians. I hope that the suspicions of fastidious European Historians and Critics, are, or will be, removed.

POSTSCRIPT.

Helied Ifan, hael dyfaidd,
Ar y tir teg, wedi'r tad ;
Mewn awr dda, minnau ar Ddwr,
O fodd hael a fydd heliwr.
Madawg wych, mwyedig wedd,
Jawn genau Owen Gwynedd,
Ni fynnai Dir', f' enaid oedd,
Na da mawr ond y moroedd.

“ I

“ I have perused the compositions of the Bards who were contemporary with Madog ; but in all the Poetry of that age, that I have seen, his name is mentioned only three or four times by Cynddelw, Llywarch Prydydd y Moch, and Gwalchmai. These are esteemed three of the most celebrated of the British Bards. Their works, now extant in Manuscript, would each of them, make a considerable Volume.

In a Panegyric on Rodri, a Brother of Madog's,
 Ll. B. Moch, hath the following Lines.

Dau deyrn derwyn dydores, yn llid,
 Llu daear a' u hoffes;
 Un ar dir, ar dorfoedd ry dres,
 Yn Arfon yn arwar trachwres;
 Ac arall mynawg, yn mynwes mawrfor,
 Yn mawr-far anghymmes.

Two Princes, who in their wrath dealt quick
 devastations,

Were by the Inhabitants of Earth beloved;
 One on Land, leading his hard toiling Bands,
 In Arvon, quenching fierce ambition's Flame;
 The other of disposition mild, on the bosom of
 the mighty Sea,
 In great excess of Trouble.

In a Poem addressed to Prince Llewelyn ab
 Jorwerth, by the same Bard, there are the follow-
 ing Lines.

Nid

Nid rhaid tra dylun pell ofyn pwy,
 Py geidw'r gorddwfr rhag pob gorddwy;
 Llywelyn ai ceidw, llew yn adwy;
 Llyw Gwynedd ai medd hyd y Mawddwy,
 Lloegr wrthryn tra Llyn Llwmynwy,
 Wyr Madawg ermidedd fwyfwy,
 Llaw orthrech wrth rwyfan mordwy.

"Tis needless to be over solicitous, or to ask who
 will guard the bordering Waters from all invasions;
 Llewelyn will guard them, the Lion in the Breach,
 Governor of Gwynedd, and its Owner as far as
 Mawddwy;

The Opposer of Lloegr (England) beyond the
 Lake of Lloomynwy;

Whole Hand overcomes in traversing the Waves,

Nephew of Madog, whose departure we lament
 more and more."

Gwalchmai addressed an Ode to Dafydd ab
 Owen Gwynedd, lamenting his being deprived
 of that Prince's Brothers.

Nid modd mau dewi, heb honi pwy oeddynt,
 Prynesynt eu moli:
 Owain angerddawl, anaw anfeidrawl,
 Aer wrawl wrydri;
 Cadwallawn, cyn ei golli,
 Nid oedd a Llydw y llawddai fi;
 Cadwaladyr cerddgar, cerddau cyfarwar,
 Cyfarfu a'm perchi,

Madawg

Madawg madioedd goddoli,

Mwy gwnaeth fy modd na'm coddi.

" I cannot be silent without mentioning who they
were, who so well of me merited praise ;

Owain the fierce, above the muses song,

The manly Hero of the conflict ;

Cadwallon, 'ere he was lost,

It was not with smooth words he praised me.

Cadwaladr, lover of the harmony of exhilar-
ating Songs,

He was wont to honour me.

Madog, distributing his Goods,

More he did to please than to displease me."

In an Elegy on the Family of Owen Gwynedd
by Cynddelw, Madog is twice mentioned ; one
passage particularly seems worthy of attention.

Oni llas Madawg, myr dygyforth far ?

Mau afar câr cynnorth,

Oedd anwas cas cad eorth,

Oedd anwar par yn y porth.

Is not Madog dead, by the overwhelming wrath
of Seas ?

Ah ! Grief assails me for the ready helping Friend ;

He was not the Slave of Hatred in the toils of
Battle,

Nor was he tame in the Gate when he grasped
his Spear.

From

From various concurrent evidences, it appears that Madog was the commander of his father's fleet, which was so considerable as successfully to oppose that of England, at the mouth of the Menai; (the Channel between Carnarvonshire, and the Island of Anglesea.) in the year 1142. This victory was celebrated by Gwalchmai, the son of Meilir, in one of the most animated pieces of poetry to be found in any language. This battle seems to be alluded to in Caradoc's History, page 163. 4 Edit. 1697. See also Evans's specimen of the Welch Bards, page 125. Edit. 1764.

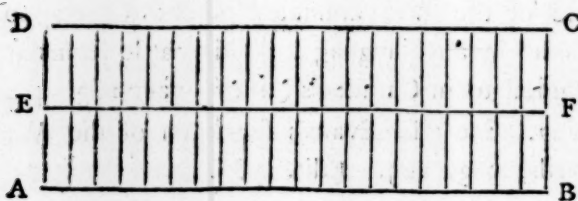
It is very probable that Madog hesitated which side to take in the dispute between his brothers about the succession; and at last determined to join neither, but resolved to withdraw himself; and being Commander in Chief of the Fleet, he was able without delay to leave his native country. Those circumstances will help us to account for his speedy departure; for by all that appears, he sailed within about a year after his father's death, in 1169.

In the above extracts, the emigration of Prince Madog seems to have been commemorated by Bards who lived very near the time in which it took place; and it is very likely that Sir Meredyth ab Rhy's derived his intelligence of it from preceeding Bards.

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The Burying places of the ancient Kentuckians seem to have been very curious. The following diagram will give some idea of them. It was sent by Dr. Samuel Jones of Pennsylvania, to the Rev. Mr. William Richards, of Lynn, in Norfolk, and by him sent to me.



"The distance from A to B, is 45 feet. From A to D, 12 feet; and from A to E, 6 feet. One Corps lay in each division, with their heads at the lines, A and B, and C and D; and their feet, at the line E and F. At their heads and feet, as well as at their sides, were flat stones, set on their edges. These stones were about 18 inches high, and the apartments were about 2 feet wide, so that there were about 40 apartments. The first double Tier contained so many bodies covered above with flat stones above this was another double Tier of 40 apartments, and so on."

In a small pamphlet entitled "a Brief Description of Kentucky," these burying places are thus described.

In

“ In the settlement of Lexington are to be seen curious Sepulchres, full of Human Skeletons, which are thus fabricated. First on the ground are laid great broad stones, on these were deposited the bodies of deceased persons, separated from each other by broad stones, and covered with others, supported by side walls, which were as a basis for the next layer of Bodies. In this order they were built, without mortar, growing still narrower to about the height of a man.”

Sepulchres of this form seem not to have been British; nor do I remember to have seen, or heard of any like them. To me they appear to have been erected before the Christian Æra; or by a people unacquainted with Christianity; because, generally, since that period, the Christians have placed dead bodies West and East. The Britons were Christians many Centuries before the Emigration of Prince Madog. But I leave this point to be settled by Antiquaries superior to myself, and hope that they will be able to illustrate this matter, and that they will inform us, in what Country, and at what period this custom prevailed.

F I N I S.

(13)

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